

Hi5

"HOW DO I NEIGHBOR?" LUKE 10:25-37

This Week's Core Competency

Giving Away My Life – I give away my life to fulfill God's purposes. Romans 12:1 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.*

The Samaritan in Jesus' parable gives of himself to extend mercy to a half-dead Jewish traveler who had fallen into the hands of robbers—a man who under normal circumstances would not have given him the time of day. John puts it mildly when he says, "Jews do not associate with Samaritans" (Jn 4:9). In the eyes of the Jews, Samaritans were deemed little different from Gentile dogs. One commentator writes: "This principle held against the Samaritans had as its first and important consequence that from the beginning of the first century AD they were regarded as being on a level with the Gentiles in all things ritual and cultic [i.e., religious]. As we have seen (p.353), they were probably forbidden access to the inner courts of the Temple from about AD 8. This is confirmed by a Mishnah passage, obviously old, probably dating from when the Temple still stood. In it, it was forbidden to accept the Temple tax from Samaritans, or sin offerings, or guilt offerings and bird offerings (for women after childbirth and with haemorrhage [sic]); only votive offerings and

Our need is not to define "neighbor" but to become the kind of person who cannot pass by on the other side.

— Gary Inrig

freewill offerings were to be accepted, as in the case of Gentiles (M. Shek. i.5) . . . We find the same thought behind the ban enunciated by R. Eliezer (c. AD 90) on eating at Passover unleavened bread belonging to a Samaritan, 'for the Samaritans are not versed in the precepts of the commandments', and on eating an animal killed by a Samaritan (see p. 355 n. 14) 'since an unexpressed intention in a Gentile (while slaughtering) is directed to idolatry' (M. Hull. ii.7)" (Joachim Jeremias, *Jerusalem in the Time of Jesus*, 356).

An expert in the law, in an attempt to justify himself with respect to the commandment "Love your neighbor as yourself," asks the Teacher an abstract, theoretical question, "Who is my neighbor?" to which Jesus replies with a concrete, practical answer. In his parable of the three men who come across a wounded traveler, it's only the one who gives of himself, his possessions, and his resources who does what the law commands. It's the last one who suspends his travel plans to show mercy that is a neighbor. He takes time to bind the helpless man's wounds, lift him onto his own donkey, take him to a nearby inn, and care for him through the night. He fashions makeshift bandages from his torn garments and pours on what oil and wine he has with him as he binds the victim's wounds. It's easy to imagine him changing the suffering man's bandages overnight. It's the one who the next day gives the innkeeper two days' wages to look after the man for up to two weeks as he recovers who meets the demands of the law. His beneficence is endless. As he leaves to resume his travels, he writes the innkeeper a blank check

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saying, "Look after him, and when I return, I will reimburse you for any extra expense you may have" (Lk 10:35).

The punch line of the story, the detail that corrects the expert's too-narrow view of neighbor, the feature that etches the parable in everyone's mind is, of course, the fact that the only one who does what the law demands is the no-better-than-a-Gentile-dog Samaritan. By their indifference, the priest and the Levite demonstrate that their piety is only skin deep. In reality, they neither love God nor their neighbor as the law demands; the Samaritan alone is exemplary in this regard. As one commentator writes: "By comparing the failure of the ministers of God with the unselfishness of the hated Samaritan, his hearers should be able to measure the absolute and unlimited nature of the duty of love" (Joachim Jeremias, *The Parables of Jesus*, 204).

Concerning the outcast, Jesus says, "Go and do likewise" (v. 37). Of course, following the Samaritan's example implies more than just offering roadside assistance. James gives us some insight into how much more. He addresses two types of related behaviors, one *negative* and one *positive*. On the negative hand, he writes, "Don't show favoritism" (Jas 2:1), and then he gives an example of discrimination based on wealth. Reserving seats up front for the rich, while ushering the poor to the back, violates the commandment. He goes on to explain, "If you really keep the royal law found in Scripture, 'Love your neighbor as yourself,' you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers" (v. 8). In a nutshell, showing favoritism flies in the face of one's obligation. On the positive hand, he asks, "Suppose a brother or sister is without clothes and daily food. If one of you says to him 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?" (vv.15-16). In other words, providing for someone in need goes a long way to discharge that obligation. It's just that simple.

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Luke 10:25-37

25 On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

26 "What is written in the Law?" he replied. "How do you read it?"

27 He answered: " 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' "

28 "You have answered correctly," Jesus replied. "Do this and you will live."

29 But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?"

30 In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. 31 A priest happened

to be going down the same road, and when he saw the man, he passed by on the other side. 32 So too, a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. 34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. 35 The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

36 "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?"

37 The expert in the law replied, "The one who had mercy on him."

Jesus told him, "Go and do likewise."

EXAMINE – what the passage says before you decide what it means.

* Box "but" indicating *contrast* in v. 33.

* Circle "Samaritan" in v. 33.

* Circle "took pity" in v. 33.

* Number each of the six things the Samaritan did for the man in v. 34.

* Underline "two silver coins" in v. 35.

* Highlight Jesus' question in v. 36.

* Bracket the expert's answer in v. 37.

* Circle "the one" in v. 37.

* Highlight Jesus' command in v. 37.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. In what sense does verse 34 mark the turning point in Jesus' parable?
2. The Samaritan sees things differently from the priest and the Levite. How so?
3. Put yourself in the "expert's" shoes. What likely crossed his mind upon hearing Jesus say that a *Samaritan* stopped to help the wounded Jew?
4. But a Samaritan—why would a story about a compassionate everyday Jew not work just as well?
5. Jesus describes the Samaritan's *unfolding* compassion. Put what he did *first* and what you gather from it in your own words.
6. Put what he did later that *same day* and how it adds to the story in your own words.
7. Put what he did the *next day* and how it aptly concludes the story in your own words.
8. Explain how does the story answers the lawyer's question, "Who is my neighbor?"
9. **Discussion:** Speaking practically, talk about how to follow the Samaritan's example

day 3

EXAMINE – an explanation of its message to clarify your understanding of the passage.

A famous radio program host is known to say, "Now go do the right thing." Inherent in the "right" thing is the *obligation* to do it; the "right" thing comes with that *expectation*. To suggest that something is right but whether one does it or not is neither here nor there doesn't make any sense. In fact, most would agree that it's wrong not to do right. On top of that, it makes even less sense to do the "wrong" thing. To "love your neighbor as yourself" is clearly the "right" thing to do. Our righteous God demands it. Paul even goes so far as to say, "The entire law is fulfilled in keeping this one command: 'Love your neighbor as yourself'" (Gal 5:14).

And while the lawyer who stands up to test Jesus wants to justify himself, his question is a legitimate one, "And who is my neighbor?" (Lk 10:29). One commentator explains why as he sets the stage for the Lord's parable. He writes:

"While there is no doubt that his question is an evasion, it also represents a serious moral problem. If there is a neighbor I must love, is there also a non-neighbor I do not need to love? Do I have to love everyone? Where do I draw the line? The rabbis had explored this issue. Leviticus 19:18 uses the term 'neighbor' as a synonym for 'brother' or 'people,' and so the rabbis taught that one's neighbor was a fellow Israelite. Some Jewish scholars saw even further limits. The command, they said, applied to full proselytes, but not Samaritans or foreigners. Others were certain that 'neighbor' excluded still more people: 'A rabbinical saying ruled that heretics, informers, and renegades should be pushed into the ditch and not pulled out' (J. Jeremias, *Rediscovering the Parables*, p. 159). The Essenes required that a member of the community should hate 'all sons of darkness,' meaning even fellow Jews who were not part of their group.

"It is easy to be critical of this kind of attitude, but it is far more common than we care to admit. Our newspapers are full of stories of people whose plights are ignored by passers-by. We live in a world drowning in human needs—the hurting, the homeless, the hungry. What are the limits to my love? How far does my responsibility go? Who isn't my neighbor? Who don't I have to love? These are hardly irrelevant questions in a world where 'compassion fatigue' has

reached epidemic proportions. The Lord's answer comes, not in the form of a lecture, but as a now-familiar and famous story" (Gary Inrig, *The Parables*, 34-35).

In the story of the Good Samaritan, Jesus uses *contrast* to make his point. In the middle of his parable about what three men do when they come across a wounded man on their way to Jericho, the story reaches its climax with the words, "But a Samaritan . . ." (v. 33). By putting "Samaritan" at the beginning of the sentence Jesus emphasizes the contrast between this man and the two before him. Unlike the priest and the Levite, the Samaritan takes pity on the half-dead man. His outlook makes all the difference in the world. As one expositor observes: "To the thieves, the traveling Jew was a victim to exploit, so they attacked him. To the priest and Levite, he was a nuisance to avoid, so they passed him by. But to the Samaritan, he was a neighbor to love and help, so he took care of him" (Warren W. Wiersbe, "Luke," in *The Bible Exposition Commentary*, 1:213).

First, the Samaritan takes pity on the wounded Jew—something unlikely had the shoe been on the other foot. Second, the Samaritan translates his compassion into care. He sees to the suffering man's immediate needs by bandaging his wounds, placing the helpless fellow on his own donkey, and taking him to the nearest inn, which would likely take some courage as one writer suggests: "After all, this is Jewish territory and a Samaritan transporting the Jewish victim of a mugging would be subject to all kinds of misunderstanding and misinterpretation. Imagine an Indian riding into Dodge City with a scalped cowboy draped over his horse!" (Inrig, 39). Third, after caring for the injured man overnight, the Samaritan commits to his long term recovery and rehabilitation. The man is a total stranger, a man of another race and religion. He is stripped and penniless. Yet the Samaritan's compassion compels him to assume financial responsibility for the man's future needs and debts: "When I return, I will reimburse you for any extra expense you may have," he tells the innkeeper.

Jesus finishes with a question to the lawyer: "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" (v. 36).

He deliberately alters the lawyer's question—perhaps to put an end to the questioning, perhaps to imply that "one cannot define one's neighbor; one can only be a neighbor" (I. Howard Marshall, *The Gospel of*

Luke, NICNT, 450). In any case, neighbor is not simply a fellow Jew or fellow Christian. "My neighbor is that person who is in need, whose need I can see, whose need I can meet" (Inrig, 40).

The Message of the Passage

Follow the example of the Samaritan who obeyed God's royal law by showing mercy to a person in need despite the fact that he was no friend.

day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on 3 "living questions" to apply what you have learned this week.

• **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

notes STUDY – the commentaries to answer the questions.

v. 33 **Samaritan** "The mutual hatred of the Jews and the Samaritans is evident in such passages as John 4:9; 8:48. The united kingdom was divided after Solomon's death due to the foolishness of his son, Rehoboam (1 Kgs 12). The ten northern tribes formed a nation known variously as Israel, Ephraim, or (after the capital city built by Omri) Samaria. In 722 B.C. Samaria fell to the Assyrians, and the leading citizens were exiled and dispersed throughout the Assyrian Empire. Non-Jewish peoples were then brought into Samaria. Inter-marriage resulted, and the 'rebels' became 'half-breeds' in the eyes of the Southern Kingdom of Judea. (Jews comes from the term Judea.) After the Jews returned from exile in Babylon, the Samaritans sought at first to participate in the rebuilding of the temple. When their offer of assistance was rejected, they sought to impede its building (Ezra 4-6; Neh 2-4). The Samaritans later built their own temple on Mount Gerizim, but led by John Hyrcanus the Jews destroyed it in 128 B.C. (cf. John 4:20-21). So great was Jewish and Samaritan hostility that Jesus' opponents could think of nothing worse to say of him than, 'Aren't' we right in saying that you are a Samaritan and demon-possessed?' (John 8:48; cf. also 4:9)" (Robert H. Stein, *Luke*, NAC, 318). "The relations between the Jews and the mixed peoples, which had undergone considerable fluctuations, had become very much worse in the time of Jesus, after the Samaritans, between AD 6 and 9 at midnight, during a Passover, had defiled the Temple court by strewing dead men's bones; as a result irreconcilable hostility existed between the two parties. Hence it is clear that Jesus had intentionally chosen an extreme example; by comparing the failure of the ministers of God with the unselfishness of the hated Samaritan, his hearers should be able to measure the absolute and unlimited nature of the duty of love" (Jeremias, *The Parables of Jesus*, 204; see also *Jerusalem in the Time of Jesus*, 352-58).

v. 34 **bandaged** "He would hardly have had a bandage with him, and would probably have used his head-cloth, or torn up his linen undergarment" (204).

v. 34 **oil and wine** "This was not an uncommon practice for those times. Fitzmyer (p. 888) notes that the oil would soften the wounds (see Isa. 1:6), while the wine, with its acidic and alcoholic content, would 'serve as an antiseptic'" (Craig A. Evans, *Luke*, NIBC, 179).

v. 34 **donkey** Lit., "animal" (ESV, NET). "His own animal refers to a riding animal, presumably a donkey, but not specified" (the NET Bible, 119sn, on Lk 10:34). The fact that he put the man on the animal confirms he is in critical condition.

v. 35 **two silver coins** Lit., "two denarii" (ESV, NET). Two days' wages would cover 24 days' lodging at the inn according to Jeremias (205), two weeks according to Bock (Darrell L. Bock, *The NIV Application Commentary: Luke*, 301). In either case, "this indicates that sufficient money was given to take care of the penniless man. The Samaritan made wise use of his possessions (oil, wine, donkey, money) and thus provides the reader with an example of appropriate use of material goods demanded at Luke 6:32-36 (cf. also 16:9-12), for he gave expecting nothing in return" (Stein, 318).

v. 35 **when I return** "That the man was [portrayed as] a merchant who often travelled on that road is borne out by his acquaintance with the [innkeeper] and by his promise of a speedy return" (Jeremias, *The Parables of Jesus*, 205).

Family Talk

Encouragement from one parent's heart to another

Our core competency for this last week of our Hi5 series is Giving Away My Life - I give away my life to help with God's work. This is certainly what the Good Samaritan did. He gave away his time, energy and money to help someone in need. Hopefully, we are learning to live more like him. I want to be a person who responds immediately to the needs of others. However, when it comes to giving away our lives, Jesus provides the ultimate example. In John 10, Jesus told us that He is the Good Shepherd who lays down His life for His sheep. No one made Him or took His life, but He laid it down on His own accord. This is great news for you and me! When Jesus laid down His life He did it on our behalf, so that you and I could have a relationship with the Father. Our relationship with God motivates us to live for Him and when we give our lives away, He gets the glory! Any attempt we make to be "Good Samaritans" for our own benefit will be worthless. It is Him who works in us to accomplish His good purpose. It's a good reminder for us this year as we strive to know and love our neighbors more and more!

What Does The Bible Say

Weekly Verse: Read Luke 10:25-37

1. What question does Jesus ask the lawyer in verse 36?
2. What was the man's reply?
3. What did Jesus tell him to do next?

What Do You Think

The story of the Good Samaritan ends after Jesus tells the man to "go and do likewise" but what do you think happened next? Do you think the man obeys or does he decide not to?

What R U Going To Do

It is unlikely that you will come upon someone wounded on the side of the road today but you will cross paths with many people who have needs. Pray each morning and ask God to help you know who you can be a friend to or help that day and then be sensitive to those around you.

MEMORY TIME

Core Comp

Giving Away my Life - I give away my life to help with God's work.

Memory Verse

Matthew 22:40 - *All the Law and the Prophets hang on these two commandments.*

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-six years and have one son, Zach.

Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.